

THE MAKING OF THE MODERN  
MINISTER

AN INAUGURAL ADDRESS  
TOGETHER WITH THE  
ADDRESS OF PRESENTATION



# THE MAKING OF THE MODERN MINISTER

INAUGURAL ADDRESS

OF

EZRA SQUIER TIPPLE, Ph.D., D.D.

PRESIDENT OF DREW THEOLOGICAL SEMINARY

TOGETHER WITH THE

ADDRESS OF WELCOME AND PRESENTATION

OF

HENRY ANSON BUTTZ, D.D., LL.D.

PRESIDENT-EMERITUS AND PROFESSOR

OF NEW TESTAMENT EXEGESIS



FOUNDERS DAY  
THURSDAY, OCTOBER 24, 1912  
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## ADDRESS OF WELCOME AND PRESENTATION

BY PRESIDENT-EMERITUS BUTTZ

MR. PRESIDENT, HONORED GUESTS AND DELEGATES, TRUSTEES AND ALUMNI, FRIENDS OF THE SEMINARY, LADIES AND GENTLEMEN :

The Faculty of Drew Theological Seminary have assigned to me the honor and the pleasure of extending to you all a most cordial welcome to the Seminary and to all the exercises of this Founders Day. Your presence and interest are a benediction, and the inspiration of your visit to us will long be felt and appreciated.

Forty-five years have passed since Drew Theological Seminary opened its doors to students. They have been years of struggle and of victory, and we look back upon her history with pardonable pride. It is not my province at this time to dwell upon her past achievements or her present position, nor to speak of her Founders and Benefactors, the noble men and women who by their sacrifices and gifts have made the Seminary what it is. Their names are written on the imperishable records of our hearts. The Seminary is their monument. Nor will I speak of the future of the Seminary, which is full of promise, and we believe will receive a new impulse from this occasion.

To every department of our Seminary life and activities we welcome you from our hearts.

I have also the honor and the pleasure on behalf of the Faculty to welcome the Rev. Ezra Squier Tipple, Doctor of Philosophy, Doctor of Divinity, as the President of Drew Theological Seminary. President Tipple does not come to us as a stranger. He is at home here. We know him well as our friend and colaborer. A graduate of Syracuse University, he is also an alumnus of this Seminary, in which he maintained high rank as a student, graduating with honor in the class of 1887 with the

## ADDRESS OF WELCOME AND PRESENTATION

degree of Bachelor of Divinity. Other honorary degrees and positions of honor have been conferred upon him of which I may not speak to-day. He has made valuable contributions to our Christian literature. His whole ministerial life as a pastor was passed in the city of New York, where he secured wide experience and made full proof of his ministry. His call to be the Executive Secretary of the Metropolitan Thank-Offering Movement in the city of New York enabled him to render signal service in that important position. Returning to the pastorate of a large church, he continued until 1905, when he was elected to the Professorship of Practical Theology in this Seminary. Having filled successfully that important chair, he has now been called to be the President of the Seminary with which he has been so long identified. He has an honorable record for faithful and successful service, in which we rejoice and bid him welcome.

President Tipple: In this presence and surrounded by so many who are familiar with the great educational problems of the times, it would be presumptuous for me to speak of the responsible position to which you have been called.

To guide the policies of the Seminary; to enlarge the vision of the young men who seek their theological education in this place; to promote in our rising ministry the richest experience and the noblest life; to be the exemplar and the mouthpiece of the school in its relation to the church of our fellowship and the whole Church of Christ may well tax the coolest head, the profoundest Christian experience, the amplest learning, and the gentlest and stoutest heart. In full confidence that you will meet these responsibilities in a manner worthy of the institution and the church, we, as a Faculty, at the very entrance upon your office, bid you welcome and assure you of our cordial sympathy with your labors and of our hearty and united support.

We realize that this occasion and this hour are a call to fresh consecration to the service of the Seminary which demands of us sacrifice and service, and these we will freely give.

There are things on which I wish to congratulate you. You

## ADDRESS OF WELCOME AND PRESENTATION

enter upon your office at a time when great questions concerning ministerial education are under discussion and require solution. You have, no doubt, studied these problems which are so vitally related to our future development and prosperity, and will help in deciding them wisely.

You enter upon your office also with a scholarly, able, and devoted Faculty, which has never throughout the history of the Seminary known division or discord. They have always been loyal to their president, to the Seminary, and to each other. I know whereof I speak, for I have been the constant recipient of their kindness and support. You know them too, and can rely upon them in every emergency that requires their aid.

You come into your office with a Board of Trustees, I believe, unsurpassed by any Board in any institution of learning. They are a Board composed of wise men united in the purpose of making this Seminary one of the foremost institutions for the promotion of high ministerial training. They have been proved in the crises in the Seminary's history, and I know from personal experience that they will give your administration their united and earnest support.

You enter upon your duties with a large, noble, and influential body of Alumni, who are filling with success all the varied activities of our church life, in her episcopacy, in her pastorates and mission fields and administrative offices, and whose labors for Christ are belting the world. I know their loyalty and devotion to the Seminary. You can rely upon them.

The large and choice body of students who are now here, gathered from our own land and the mission fields of the church, who with eager eyes are looking forward to their lifework, give you their warm hearts and have already learned to appreciate your interest and care.

The dear friends everywhere associated in love and sympathy with the Seminary, whose names you know, many of whom are here to-day, join in the welcome and in interest in this occasion.



## ADDRESS OF WELCOME AND PRESENTATION

In this new position to which you have been called you will maintain the traditions of Drew Theological Seminary. Although her history is a brief one compared with many theological schools, she has her traditions, and they are precious to her Faculty, Students, and Alumni. I know you will preserve them. She has a spirit which has pervaded her from the beginning. It is indefinable, but you have experienced it and will cherish it. This Seminary represents high ministerial scholarship in her Faculty and in her purpose and plans. We are confident that you will advance it by encouraging the scholarly spirit and by enlarging its facilities, material and intellectual and spiritual.

Drew Theological Seminary accepts God's Word as the only infallible rule of faith and practice for the Church of Christ. You will be loyal to it. She is in harmony with the great evangelical and missionary and philanthropic movements of our age; you share in the great vision of a world redeemed and saved through the gospel of Christ. We join in loving fellowship with all branches of the Church of Christ and with all sister educational institutions, and you, I know, share in the hope of a united Christendom.

A personal word. It was my privilege to welcome you to this Seminary as a student; again it was my privilege to welcome you as a professor, and now it is my privilege to welcome you as our President. May God bless you.

President Tipple, with confidence in your leadership, with all good wishes and prayers for the great success of your administration, on behalf of the Faculty of Drew Theological Seminary, I salute you, I welcome you.

And now, Bishop Wilson, President of the Board of Trustees of Drew Theological Seminary, I have the additional pleasant duty of presenting to you the Rev. Ezra Squier Tipple, Doctor of Philosophy, Doctor of Divinity, to be inaugurated President of Drew Theological Seminary.



# THE MAKING OF THE MODERN MINISTER

BY PRESIDENT TIPPLE

MR. CHAIRMAN, PRESIDENT-EMERITUS BUTTZ, AND FRIENDS:

On a high day like this, the chief festival of the Seminary calendar, dedicated to the founders of this school, one's thoughts turn instinctively and gratefully to the men and women who dreamed and prayed, who gave and toiled, and out of whose faith and zeal and sacrifice has come this honorable institution of theological education. And as we think of the noble company of benefactors of Drew Theological Seminary, and see again the splendor of their purpose, the majesty of their faith, and their fidelity to worthy ideals, just as intuitively do we pray that we of a newer day may have a like measure of courage and energy and steadfastness.

The history of this Seminary is much the same as that of other institutions of learning. There may be nothing more of romance in its founding, or of sacrifice in its building, or of devotedness in its development, than in many another school represented here to-day, but somehow to us who know more intimately the history, traditions, and spirit of the place, the story of its beginnings has a peculiar charm and the names of those who dared the enterprise and conquered the difficulties are enshrined as no others in our hearts, and we may be pardoned, therefore, if on such an occasion as this we linger for a moment beside the graves of our sainted dead, and, like old soldiers, tell of their deeds of prowess and boast of their virtues. There are great names and great deeds in our Book of Annals. The roll of the founders of this Seminary and the record of their achievements read like another eleventh chapter of Hebrews: Janes, sagacious, with rare knowledge of men, saintly in look and life, a master of assemblies; McClintock, cultured, versatile, the foremost scholar

## THE MAKING OF THE MODERN MINISTER

of American Methodism, learned but without arrogance, catholic, persuasively eloquent; Simpson, surpassing preacher, prophet of democracy, patriot; Judge Fancher, courtly, keen, erudite; Durbin, professor, editor, college president, missionary secretary, matchless orator; Morris D'C. Crawford, that ecclesiastical statesman; and Charles C. North, Christian gentleman and lover of mankind; George R. Crooks, scholarly, with a passion for knowledge, intense, rugged, a kind of ecclesiastical Thomas Carlyle; Daniel Drew, self-taught and self-made, shrewd, simple-hearted, and with divinely generous impulses; and many other devoted, knightly men who in that formative period through faith subdued kingdoms and worked miracles. To these men we are debtors, and to others also who then or during the nearly half century since have put into this place brain and heart and confidence and coin of the realm. We are debtors to Foster, the embodiment of genius, the lordly preacher, defender of the faith; to Nadal, winsome, enthusiastic as a teacher, and almost without a peer as a writer; to Hurst, scholarly, energetic, contemplative, self-contained, a lover of books, savior of the school in the dark days of its adversity; to Kidder, precise, painstaking, brotherly, a hater of shams; to Strong, the white-bearded patriarch, a veritable encyclopedia of knowledge; to Miley, theologian, unfailing friend; to Upham, genial, abounding in good sense, with an unsurpassed knowledge of Methodist traditions and history; to George T. Cobb, Andrew V. Stout, Ezra B. Tuttle, Mark Hoyt, George J. Ferry, Charles Scott, Clinton B. Fisk, John B. Cornell, Archer Brown, Stephen Greene, William Hoyt, Anderson Fowler, James W. Pearsall, Bishop John P. Newman, Townsend Wandell, John S. McLean, John S. Huyler, and Samuel W. Bowne, great men and good men, all princely benefactors; and to that other and larger company of men and women who in less notable, but not less influential ways have wrought the fabric of this institution and have contributed to its life. To-day we humbly acknowledge our imperishable obligation to all these, and to one other, scholar, exegete, preacher, writer, administrator, whose

## THE MAKING OF THE MODERN MINISTER

beneficent relations with this Seminary began with the opening of its doors, and whose godly life has radiated blessings upon every student who has crossed its threshold; forty-five years a teacher here, thirty-two years the universally revered President of this Seminary, now and always to all who have ever been in this school friend, counselor, father—Henry Anson Buttz. As the years were multiplying to Queen Elizabeth, men, looking at her white hair, whispered, "When that snow melteth, there will be a flood." It is likewise true that when the snows which crown the brow of this kingly man melt, there will be rivers of tears in every land, and lamentations in every place where his sons in the gospel are working under the stimulus of his mighty spirit to bring in the kingdom of God and striving with steadfastness to reach the goal *he* set before them. May he be spared yet many years to declare here the counsels of Jehovah and to expound the Word of our God!

The Christian ministry is a divine institution. Both in origin and constitution it is divine. When George Whitefield began to feel the pull of divine forces toward the ministry, and was in an agony of concern whether he must heed the call, he turned to the New Testament to ascertain what manner of man he would have to be in case he should find himself, against his will even, compelled to preach. There are other books which essay to set forth the characteristics of a minister of God. Chaucer has drawn an exquisitely beautiful picture of the parish priest who

This noble ensample to his sheep he gave,  
That first he wrought, and afterward he taught.

George Herbert, with fine feeling, has etched the "Country Parson," and Richard Baxter, in his "Reformed Pastor," has given the world an unapproached delineation of a faithful shepherd of souls. But the perfect description of the ideal minister is to be found in the Epistle to the Romans. I do not know in literature a nobler conception of the kind of a minister this age and

## THE MAKING OF THE MODERN MINISTER

every age needs: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of Christ." But great as was Paul, he was second to a Greater,—Teacher, Preacher, Wonder-Worker, Shepherd, Comforter, Kingdom-BUILDER, who for the carrying on of the work which he had begun, for the establishment of his kingdom on the earth, chose men to act for him and by his power. The apostles were summoned by Jesus Christ, commissioned by him, inspirited by him, and anointed by him for a divine task. They were his ministers, the heralds of a new order, the prophets of a new society, by his choice and determination. Pentecost was God's seal upon this divinely instituted ministry of the apostolic church. Henceforth, "No man can say that Jesus is the Lord, but in the Holy Ghost." The centuries have come and gone since that day, but the kingdom remains—the one kingdom alone which can claim to have unbroken, historic, and vital continuity. And the ministry which was divinely instituted by our Lord remains. There may be fashions in ministers, as in clothes. Cardinal Borromeo, a beautiful and blessed laborer among the poor, once said: "A parish priest should be like a French milliner, always bringing out new modes in order to keep up the interest and stimulate a languishing taste." But the office is not new. The Christian ministry is not only a divine institution, but it must also be regarded as a permanent institution.

In the educational training of men for this divinely instituted ministry, the theological seminary, which is a vocational school, has its place, just as other professional schools, such as law or medical schools, which have been established to train men to be lawyers or doctors. The question, then, is not, Has the theological school a legitimate place in the making of the minister? but, What kind of a place? not, Is it essential? but, Does it serve its vocational purpose? It may have done so a generation ago, but is it wisely, completely fulfilling its growingly important mission of to-day? Is it educationally producing ministers properly trained for the imperious demands of this modern



## THE MAKING OF THE MODERN MINISTER

age? Men say that it is not. Perhaps it is just at this point that the sharpest criticism is urged against theological seminaries, and there is criticism a plenty. Heckling schools of theology is not one of the lost arts. Criticism of other schools, such as our public schools and colleges, has been abundant and sharp during recent years; but the theological schools have been even more vigorously assailed, and there are many who are beginning to feel "that the chorus of criticism on the historic theological curriculum is sufficiently loud to make pertinent the question whether, as a universal curriculum for all ministerial training, it meets the real needs of the present, or equips men adequately for contact with the problems by which they are sure to be confronted when they pass from the walls of the seminary to the great needy world outside," and also to inquire what kind of training is needed for the making of the modern minister. In attempting to answer this question, I do not need to remind you that I speak as a denominationalist, or to apologize for so doing. Most theological schools are denominational schools, and ought to be. Drew Theological Seminary is a school of the Methodist Episcopal Church. It was established by the church, being one of the fruits of the Centenary of American Methodism in 1866. Its founders were Methodists. Its trustees are named by the General Conference of the Church. Its teachers are nominated by the Board of Bishops. In a peculiar sense, therefore, it belongs to the denomination. It was created, too, for a denominational purpose, namely, to train men for the ministry of the Church founded by John Wesley, and I shall have this in mind throughout my consideration of this matter of the preparation of the modern minister, for the nature of the training must be determined by the nature of the task. The nature of the work of the physician determines the character of the training he receives in preparation for his vocation. What is the work of the theological school? It is not to make scholars, in the technical sense of the term. The seminary is a place for the cultivation of scholarly ideals and tastes, for the confirming of scholarly habits

## THE MAKING OF THE MODERN MINISTER

of thought and life, and for the awakening now and then of such scholarly ambitions in a man that he will go through fire and flood to be a scholar; but spirituality, for instance, demands a stronger emphasis in the modern seminary than scholarship.

The life of the modern college hardly tends to moral self-denials. The customs of college life are exacting. The appeal of college spirit, the influence of the college atmosphere, is well-nigh irresistible. And when a man enters the Seminary, he brings with him the college attitude, the college practices, and, too often, the college non-observance of the "means of grace," and sometimes, alas, even antagonisms to spiritual influences and an aversion to a life hid with God in Christ. Now, the call to the ministry is a call to spiritual enterprises, to see bushes which burn and are not consumed, to walk in the highways of life, amid boisterous noises, and yet be able to discern above "the tumult and the shouting" the still, small voice; to stand upon some Syrian mountain, and, looking up, behold a thousand thousand wheeling chariots and horsemen of Jehovah. Such experiences are of far vaster moment to a minister of God than facts which have been written down in books. To know the history of doctrines, or the literary aspects of the Bible, or the Christian solution of social problems, or the results of the last questionnaire in the realm of scientific inquiry, invaluable as all these are, is not to be ranked for one moment with the deeper knowledge of the things of the Spirit; and the seminary which does not stress spiritual power above intellectual power as a regenerative force in the world does not know values.

In a letter to the students at Harvard and Yale who had come under his influence during one of his evangelistic tours, George Whitefield wrote: "Henceforward, therefore, I hope you will enter into your studies not to get a parish, nor to be polite preachers, but to be great saints." However much people value scholarship, they value saintliness more. While they may be glad to have the latest information concerning the Bible, they are far more moved by a life built according to the Bible plan.

## THE MAKING OF THE MODERN MINISTER

Theories of inspiration do not influence them a tithe as much as a Christ-inspired life. Speculations as to the new birth, the nature of conversion, are far afield when one is in the presence of a converted man. Arthur Christopher Benson, in a biographical study of Bishop Wilkinson, after saying that it was always told of Wilkinson that he was converted by his own first sermon, says: "Conversion was a word which carried great weight in Cornwall. I don't know what test exactly was applied, but the Celtic temperament was able to decide from the look, the utterance, the gestures of a preacher, whether the change had taken place. It made a great difference to the effectiveness of my father's ministrations when it was realized and freely stated that he was a converted man."

For more than a century and a half conversion has been a word of large import to Methodism. It must not be lost from our vocabulary if our preachers are to be persuasive preachers. There may be differences of opinion as to its significance, especially as to the spiritual experience which it designates, but to one who has passed from death unto life there can be no question as to the great fact. A minister of God must be a man of God, and the men who come here must learn beyond all else the secrets of the Almighty; and while this Seminary stands for a learned ministry, it will not have been worth while for a man to come here provided he takes with him when he leaves only a zeal for scholarship, for when the Christian religion ceases to be an enthusiasm, it ceases to be a reality. And there must ever be room in the ministry of our Church at least, and room here, for the man who, handicapped in ways he cannot overcome, finds it impossible to make as complete preparation before coming here as we might desire, or who, converted late in life, feels that he cannot afford the time for long years of training. Some of God's most effective servants have not had even a seminary training; some did not have any training whatever. There have been mighty preachers who were not trained in schools. They might have been more effective than they were, they would have been,



## THE MAKING OF THE MODERN MINISTER

had they been so trained; but there will always be a hearing for the Spurgeons, and the Beechers, and the Simpsons, educated men, all of them, though not taught in schools. The chief business of the modern theological seminary is not to produce scholars, though we pray God that for the good of his church now and again a great scholar may be born here.

Nor is it the primary purpose of the theological school to train men for other forms of Christian work. It is a function of the seminary to inspire and educate some men to be teachers, and some other men for special forms of religious activity, and this more and more as young men are looking upon such forms of service as apparently worthier of their ability. During the past decade some of the strong young men of our colleges have been drawn to work among young men, to settlement work, and various other organized forms of philanthropy and of social activity, and there is much in all such appeals. But while I have the fullest sympathy with every form of religious work, I still believe that "the ministry offers the opportunity of the richest, most enduring, most fruitful influence," that "it presents more chances for life than any other profession." Yet there are men who will feel called of God to other forms of service, and who will contribute their full share, as large a share as if in the ministry, to the progress of God's kingdom in the world. And it is, and will be, one of the provinces of the theological seminary to teach such men for their God-given tasks. But this is not the first business of the theological seminary.

Nor is it the chief objective of the theological seminary to train leaders. I do not forget that leadership is the shibboleth of this modern age. It is the cry heard on every hand, and particularly from the advocates of a socialized Christianity. The Church does need leaders. This is a contention beyond dispute. The minister of to-day has to be conspicuously a leader, especially in country parishes. As Robert South once said, "A blind man sitting in the chimney corner is pardonable enough, but sitting at the helm is intolerable." But it would be an unfortunate

## THE MAKING OF THE MODERN MINISTER

day for the Church if our preachers should get the notion that they are to be chiefly business managers of ecclesiastical garages, where machines come for repairs or to replenish the supply of gasoline, or directors of clubs and social enterprises, or heads of department stores. There must be training for leadership, more than ever training for Christian leadership in church and community life, but the chief objective of the seminary is something else.

The supreme business of the theological school must be to discipline men to preach; to take the average man and prepare him to be an effective preacher. The pulpit may be no longer the only fulcrum of the Church's power, but it is still the greatest fulcrum of the Church's power. There may be other organizations and societies, and the administration of charities and the like, which are leverages that are lifting society, but the greatest lever of to-day, in spite of all its weaknesses and faults, is the pulpit. This Seminary was established to train men for a ministry of preaching, and especially for a ministry of extemporaneous preaching. Of what large importance this was deemed, this article of its Constitution will indicate:

As the object of this Seminary is to train men for the "preaching of the Gospel," it is required of all professors and tutors, both by their instructions and their personal example, to aid the students to form habits of ready and effective expression *extempore* to the exclusion of the use of written discourses.

And to-day, as never before, the Church needs a ministry skilled in the most difficult of all arts, the effective and popular presentation of the gospel without notes and with a thrill of personal conviction and suffused with what Guizot called "the divine passion for souls."

But the fact that this Seminary was founded to prepare men to preach the gospel is not of itself a sufficient reason for laying the stress to-day upon training for preaching. There are numerous other reasons.

## THE MAKING OF THE MODERN MINISTER

1. Preaching is a distinct and large function of the Protestant Church, and especially of the Methodist Episcopal Church. In Catholic countries one may see churches and cathedrals with two or three organs and numerous altars, and without a pulpit. But there can be no Protestant Church without a pulpit. Preaching best expresses the genius of Protestantism. It was Martin Luther who held that there could be no true worship where there was no true preaching. And the surpassing testimony to the effectiveness of the Protestant Reformation of the sixteenth century was that wherever the doctrines of the Reformation spread, pulpits were set up, and wherever pulpits were set up, the cause advanced by leaps and bounds.

Moreover, the ministry which Christ instituted was largely a ministry of preaching. Jesus was a preacher.

Across the sea, along the shore,  
In numbers more and ever more,  
From lonely hut and busy town,  
The valley through, the mountain down,  
What was it ye went out to see,  
Ye silly folk of Galilee?  
The reed that in the wind doth shake?  
The weed that washes in the lake?  
The reed that waves? the weeds that float?—  
A young man preaching in a boat.

The apostles were preachers. That was their business, preaching. The conquests of the Christian Church have been largely through preaching. It is the witness of history that when the pulpit declines, Christian living is less vital; that when the pulpit ceases its prophetic utterances and divine warnings, and its "thus saith the Lord," gives way to the droning of platitudes; that when its voice is no longer a summons to battle or a divine comfort, then men grow indifferent and their consciences become seared. All the great revivals of the centuries have been brought about through preaching. In the thirteenth century, when the Church was *in extremis*, men were saying, as some men are saying now, that

## THE MAKING OF THE MODERN MINISTER

the day of preaching had passed, and while the words were still hot on their lips, there suddenly appeared on the smiling Umbrian plain a man of diminutive stature, of delicate health, like Robert Hall, yet practicing the severest austerities, with an indomitable will, yet tender and sympathetic, who by the miracle of preaching, almost before men realized it, reestablished the old faith in all its medieval power. Saint Francis, this wonder-worker, was a preacher. So also was Savonarola, who in the fifteenth century brought the Florentines, far gone in wickedness, to their knees in penitence. The Evangelical Revival in the eighteenth century, in which Methodism had its birth and which remade England and helped to determine the ethical, moral, and religious standards of the new-world republic, was brought about by preaching. John Wesley had, it is true, a genius for organization. He was hospitable to every agency for doing good. He established schools and started dispensaries, and in other ways ministered to the poor and needy. But neither his skill as an administrator nor his interest in the social questions of the day will account for his success. His chief instrument in the evangelizing of England and America was preaching.

2. There is no sufficient substitute as yet proposed for the pulpit. True, there are said to be serious and successful rivals of the pulpit. We hear of the "artist who preaches," and of the poet with a message, and of the militant voice of the press, as if these were the chosen prophets of this generation, and they are, indeed, potent voices, but they are not substitutes for the Christian preacher. Preaching is divine business. It is a work of God. The preacher is a voice of God. The sermon is a word of God. The man in the pulpit is an ambassador of God, speaking in Christ's stead. He is a herald of news from God, the bearer of a message from the Lord of hosts. The word of the preacher is the final word in the realm in which he speaks. Christianity has the last word in matters of conduct. For the preacher who receives his message from God and delivers it uncorrupted there is no supreme court. If the influence of the pul-



## THE MAKING OF THE MODERN MINISTER

pit is waning, as some seem to think it is, then the pulpit must reëstablish itself in the only way by which it can regain its power, namely, by preaching. Scholarship alone will not do it. There are more scholars out of the pulpit than in it. Simple devotion to lofty ideals will not accomplish it. Even zealous loyalty to a holy cause will not restore the power of the pulpit. Nor is the remedy for a decadent pulpit to be found in ritualism, but in preaching, more preaching and better preaching. The altar has quite a different meaning in Christian history from the pulpit, and can never be a substitute for it. Nor can anything else. Preaching, like the ministry, is a permanent institution.

3. The most effective leadership in the Church is leadership through preaching. There was a time when Beecher was the greatest opinion-maker in Brooklyn and when Spurgeon was the equal of any two members in Parliament. It was from the pulpit that they wielded their power and by their preaching that they gained their influence. Let me give a further illustration of what I mean by leadership through preaching. We are drawing near a Presidential election. These are serious days, but they do not approach in importance the momentous days before the election of 1864, for those were days of gravest national peril. It looked as if the election would result in the defeat of one of the divinest men ever set to the task of saving a nation, and in this crisis it was decided to hold just previous to the fateful day a meeting in the Academy of Music in New York, to be addressed by one whose words it was thought would carry an irresistible appeal. Mr. Mark Hoyt, one of the best friends this Seminary ever had, who was in charge of the preparation for the meeting, wrote to the desired speaker as follows: "All your friends agree that you should speak before the election. Speaking at that time, with the full report promised in the Tribune, Times, Herald, and Evening Post, is equivalent to speaking to the nation." And who was this man, summoned to the solemn and weighty task of addressing the nation at the time of the nation's greatest peril? It was a preacher by the name of Matthew Simpson. And what

## THE MAKING OF THE MODERN MINISTER

voice in all the land could be more potent when the destiny of the nation was in the balance? From one end of the continent to the other Matthew Simpson was known. In every section of this wide land he had lifted up his honest voice. He had preached by the Pacific Sea, and men had said it was the voice of God; he had preached on the shores of Lake Michigan, and had carried men away from themselves; he had preached in New England, and Father Taylor, the sailor-preacher, had said, "He has swallowed me up"; he had preached in Indiana, and his voice had been with unparalleled power. Everywhere he was honored; everywhere he was beloved. In the mountain cabin in Kentucky, in miners' shacks among the Rockies, in the farm houses on the prairies, in the homes of toilers in every State, in the palaces of the rich in the cities of the East—everywhere he was a welcome guest. Lincoln knew him, loved him, had confidence in his judgment, and leaned upon him as upon a strong arm. Stanton sent for him again and again, and it is said that their long conferences were ended oftentimes, at Stanton's request, with earnest prayer. It was Simpson who suggested that there should be some recognition of God in the Emancipation Proclamation. And who better than this man could cry aloud in such a crisis and be listened to by such a vast multitude of men about to pass judgment upon Lincoln's administration? No man can say what part his speech in the Academy of Music played in the final result of the election, but as on the wings of the wind his throbbing, burning words were carried to hamlet and town the country over, and there was only one thing that men who believed in Matthew Simpson could do when they heard or read those stirring words in which pulsated his sublime faith in God and in them, and that one thing they did. They reëlected Lincoln, and the end of rebellion and disunion drew near. Wherein was the power of this high priest of patriotism? Whence his genius for leadership? It was absolutely and solely leadership through preaching. And preaching will ever be an essential element in ministerial leadership.

4. The Church to-day needs preachers more than anything

## THE MAKING OF THE MODERN MINISTER

else. One of the charges against our theological seminaries, made with painful iteration, is that they are making biblical scholars, and philosophers, and ecclesiastical organizers, and sociological diagnosticians, but that only now and then do they deliver to the Churches preachers, and that they are not therefore supplying the Church's greatest need. The Church of to-day must have men of varied gifts. The modern minister must be pastor, teacher, administrator, social engineer, leader, let this not be forgotten, but the Church's supremest need is for effective preachers. And because of this need Churches are asking for preachers. When committees of vacant Churches go on a search for a minister, they invariably try to get on the trail of a man who can preach. "No man who knows how to preach with grace and power need stand idle in the market place a single hour." "It is surprising," said a prominent churchman recently, "how stoutly and stubbornly the Churches insist upon preachers knowing how to preach. They will forgive almost anything else, but they will not forgive inability to preach. They have a wholesome reverence for learning, but they would rather have a man with no diploma who can preach than a man with two diplomas who cannot preach. They believe in experience and acknowledge its value, but they would rather have a man with no experience who can preach than a man with years of experience who has lost the gift of presenting the truth in ways which lift and strengthen. In all this the Churches may be stiff-necked and unreasonable, but it is a frame of mind which is not likely to be changed. And if I were the president of a theological seminary, I should listen to what the Spirit is saying through the Churches, and should set my house in order for the training of preachers." If the Churches need preachers and want preachers, they ought to have what they want, for have not the Churches certain inalienable rights? May they not say to a man, "You hold that you are called to preach; then we insist that you learn how to preach." May they not say to a theological school, "You were established to train men for the work we want them to do. We want preach-



## THE MAKING OF THE MODERN MINISTER

ers, and we ask, therefore, that you turn out preachers"? And the Church may insist, too, that the seminary train men to preach interestingly. I think I was annoyed this summer when, after a service, one of my hearers thanked me for having "entertained" her. Perhaps she used the wrong word. But why should I have been offended? The sermon had at least interested her. Joseph Jefferson once said to an eager novice: "My child, you are like all young actresses and actors—you play to the orchestra. Sometimes you include the first balcony. But there is something you must never forget—there is a second balcony." It is not "learned" sermons, so called, that people are eager to hear. They do not go to church as to a country fair, to see prize "exhibits." The average congregation cares not a whit for Greek or Sanskrit, or Biblical criticism. But they do relish hearing the Word preached in simple, direct, picturesque Anglo-Saxon. More than likely many of our hearers are in the second gallery. And it is to them that we must preach. We must give them a glimpse of some Palestinian landscape, show them the man of Galilee, and the uplifted cross on Calvary's hill, and make it all so real that they will leave God's house with the spell of the hour upon them and the fires of God in their souls rekindled. The sort of sermon people want to hear is not the kind that is artistically perfect, but the kind they feel, and the kind that touches the hearts of the men and women in the gallery will warm the hearts of the men and women who occupy the most expensive seats in the synagogue. Why this modern horror of emotionalism? The jesting references to the "Amen corner" of another and earlier generation are poor humor and poorer sense. "With multitudes to-day the emotional life is not getting fair play; we are guilty of a wanton suppression of its natural and proper manifestations; we are deliberately starving one whole side of our natures; and the cool-blooded pedantry which affects to look down upon all religious excitement as vulgar rant is being suffered to inflict the gravest injury upon the whole life and work of the Church, and not least upon the life and work of the preacher." Christianity

## THE MAKING OF THE MODERN MINISTER

at its best is not logic, but passion, and the preaching which is most effective is that which leaps from hearts aflame. Men want to hear preachers who are so possessed by their theme that they cannot be mild-mannered men in the pulpit. The Church covets preachers "whose hearts glow while their intellects shine; who feel deeply, as well as think profoundly; men whose hearts and minds quiver with the earnestness of the age and sympathize with the all-pervading excitement moving the world around them; who come forth to the people, like Moses from the mount, glowing with inspirations and burning with messages; who, when they speak, cause the people to cover their faces and say, 'Lo, God hath spoken.'"

The Church also has a right to demand that the preacher of this age preach with the courage which the times require. This is no era for opportunists in the pulpit. There never was an age when a coward was not out of place in a Christian pulpit. But no generation of preachers ever faced a more glorious opportunity for moral heroism. Channing once wrote to a young preacher: "Preach what you count great truths frankly, strongly, boldly. Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs." Truth is seldom committed to the keeping of the crowd. It must not be sought there. The popular side of a question is not always the right side, nor the place where the minister should be found. Lowell, in one of his attacks upon the Church for its apparent lack of sympathy with the anti-slavery movement, says that it should not wait until the abolitionists, by working a change in the sentiment of the people, have convinced it that it is more politic to sympathize with the slave than with the slave-owner before it ventures to lisp the alphabet of anti-slavery. The glorious privilege of leading the forlorn hope of truth, of facing the desperate waves of prejudice, of making itself vile in the eyes of men by choosing the humblest means of serving the despised cause of the Master it professes to worship—all these belong to it in the right of the position it assumes. And then he calls upon

## THE MAKING OF THE MODERN MINISTER

the ministers and priests of the Church to produce certificates of martyrdom before he will accept the claims which they set up for themselves or respect the rights which they arrogate to themselves. Men now are asking for similar certificates. And unless our prophets are willing, if need be, to suffer for the sake of Christ, they are out of place in the Christian pulpit. When Robertson of Brighton was warned by a woman that his doctrine would expose him to ostracism by the authorities of the Church of England, he replied with calmness, "I do not care." "But, Dr. Robertson," was the ominous warning, "do you remember where '*don't care*' brought the man?" "Yes," he replied with great seriousness, "to a cross." Ah, but that is the chance which the modern preacher must be willing to take for the gospel's sake, that the road he must be willing to travel for the sake of his Lord.

Who fails to strike when man's assailed,

For fear of selfish pain or loss;

Who weakly cowers when right is nailed

Upon the proud world's heavy cross;

Who fails to speak the splendid word

Of bold defiance to a lie;

Whose voice for truth is faintly heard

When party passions mount on high;

Who dares no struggling cause espouse,

Who loves no paths by martyrs trod;

Whose timorous soul no call can rouse

To dare to stand alone with God—

That man is coward, and no deeds

Of valor done, on fields of strife

Can prove his courage. Battle meeds

Are naught beside a wasted life.

Who dallies with temptation's lure,

Nor hurls his tempter to the ground;

Who champions not the weak, the poor,

Whom power and strength with cords have bound;

Who bows obsequious to the strong,

And crushes what he knows is weak;

Who palters with a deadly wrong,

And dares no vengeance on it wreak;

## THE MAKING OF THE MODERN MINISTER

Who crouches 'neath opinion's lash,  
Nor dares his own true thought proclaim;  
Who never with an impulse rash  
Ran on before his time—is tame,  
Is coward, and no work uprears  
Which lasts. God's edict from on high  
Says courage shall outlast the years,  
But every coward soul shall die.

The Church has a right to demand even more than this. It may say to a man who aspires to preach, as a prerequisite to effective preaching, "You must be reasonably sure that the pulpit is your place, that you come to it by divine summons." I want just here "to put in an energetic testimony," using the strong words of Nathaniel J. Burton, "in behalf of God's direct and explicit part in the calling of his servants and ambassadors." I do this because there is a growing tendency to decry the necessity of a "call" to preach. Some religious leaders are saying that there is no justification for divorcing the call to the Christian ministry from the other calls that come to men, no warrant for requiring as a condition of entering upon the ministry a call different in quality or in quantity from that with which men are content to take up, under the will of God, any other duty to his glory. It may be. I have no desire to debate the matter at this time, or even to consider the nature of the call beyond this, that in general it is a persuasion wrought by the Holy Spirit in the mind of an individual that it is his duty to become a preacher of the gospel, a *profound and persistent conviction of duty*, such as John Bunyan felt, "a secret pricking forward," so insistent, so relentless, that he "could not be content unless he was found in the exercise of his gift." So long as the "call" to the ministry is a call to self-abandonment for the sake of others, and not to money-making, so long as it is a call to tasks the emoluments of which are not equal to the fruits of toil no more exacting in other fields, so long will the call to the Christian ministry differ from calls to other vocations. It is not that the office is a "sacred office," but that the task is a "high calling in Christ Jesus," judged



## THE MAKING OF THE MODERN MINISTER

by world standards at least. If the world's conception of a calling is the opportunity which it affords for accumulating wealth, and men deliberately turn from all such open doors and enter upon a life of self-renunciation, forswearing all thoughts of adequate remuneration and hope of overflowing barns, then the call which alarms their souls to the point of "Woe is me, if I preach not," is somehow different from the thousand luring voices which draw other men into commercial life and other remunerative activities. The call to preach need not be miraculous, it probably will not be, but it must be divine. The pulpit is no place for a man who has not a profound conviction that he has been separated unto the gospel of God.

The Church is wise also in requiring that the preacher have knowledge of the age to which he would speak. The age is a new age. Every age is a new age. Does the preacher know his age? What will be his attitude toward it? Will it be mediæval or modern? The most commonplace objection urged against seminary training is that the training is cloistral. Of all jests the most threadbare is that designation of the theological seminary as the theological "cemetery," as if it were a place of the dead, a valley of dry bones, worn-out theories, lifeless instruction, a veritable charnel-house of dead things. There may have been some ground in the past for the feeling that theological professors have lacked a necessary contact with life, and that students have dwelt apart from the world. Paul Sabatier says that in France all the education a boy destined for the priesthood receives seems to have for its aim the setting up of a wall of separation between him and his fellow men; that the young priests in Paris, when they come out of Saint Sulpice, have never had a single newspaper at their disposal, and that the men who are called to evangelize the France of to-day are wholly ignorant of her. That must not be true of men here who are preparing for a modern ministry.

Every age has its peculiar temptations, its own errors, its regnant sins; is marked by its own atmosphere, its own intellectual moods, and its own habits of thought. These the preacher

## THE MAKING OF THE MODERN MINISTER

must know, if he would preach a gospel to which men will listen. And it ought not to be difficult to know the world of to-day: "a world filled with a passion for knowledge, insistent upon facts, seeking laws and the control of powers; a world reduced to a neighborhood, with huddled aggregations, close intimacies, increasing interdependencies, bewildering complexities; a world of new economic, industrial, and social relations, with complicated ethics, and withal so much to be thought about and done that in the very moment science would make all clear and orderly, there is distressing confusion and bewilderment." All the currents of daily life and thought in the world to-day flow past our door here. The location of this Seminary is superb. It could not well be surpassed, placed as it is here on the uplands, in the midst of these glorious trees, where one can look out upon long stretches of fair landscapes, on to the far northern hills, and west to the edge of sunset; near enough to the metropolis to see the glare of its lights on the evening sky, and yet far enough away from the blazing signs of its thoroughfares to permit one to look at the shining stars; near enough to enjoy its royal opportunities for investigation and culture, far enough removed not to be harassed and thwarted by its myriads of imperious diversions; near enough to share in all its desirable benefits, but far enough away not to be mastered by its thousand baneful influences; near enough to hear the wail of misery and the cry of the oppressed, to see the degradation of poverty and the appalling menace of evil, and to feel the city's manifold manifestations of life and power, and just beyond the gripping reach of its clangor and confusion, its turbulence and haste, its foment and depression; near enough to share in the labors of God's people for the relief of suffering and the cure of sin, and far enough away to enable one to pray in quietness and meditate in peace. Situated as this Seminary is, it has the advantages of both city and country, with opportunities for the study of the distinct problems, alike important, of urban, suburban, and country life, and of gaining experience in these several fields. There is no reason why from such a center

## THE MAKING OF THE MODERN MINISTER

as this students may not keep in closest touch with the activities of modern life and the currents of modern thought. And unless the preacher does know his age, the essential element of timeliness in preaching will be lacking. Every generation is unique and must have its own sympathetic interpreter. The acceptable preacher must know his age.

Again, the Church has a right to say to the Seminary, "The preacher you train for us must know his theme." There is a theme for the Christian pulpit. "The gospel which was preached of me," wrote Paul, "is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And again, "It pleased God, who . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen." Christianity has to do with a Name.

Jesus, the name high over all,  
In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly.

This is alike the preacher's theme and the source of the preacher's power.

Happy, if with my latest breath  
I may but gasp his name;  
Preach him to all, and cry in death,  
Behold, behold the Lamb!

This is the true preacher's hope and prayer. Tennyson, absent on a journey, wrote in one of his letters to dear Emily Sellwood, whom he afterward married: "I am housed with a Mr. and Mrs. Wildman, old friends of mine in these parts, two good Methodists. When I came in and asked, 'What's the news?' Mrs. Wildman answered, 'I know of but one piece of news, Mr. Tennyson, and that is that Jesus Christ died for all men.' And I replied, 'That is old news and good news and new news.'" And it is new news and good news to every generation. It is the heart of the gospel. Jesus Christ a personal Saviour, a world redeemer, is the living heart of



## THE MAKING OF THE MODERN MINISTER

the Bible. And here in Drew Theological Seminary we believe in the Bible as a valid revelation of God's purpose in history and redemption and in Jesus Christ as the incarnate Word, very God and very man. Methodism from the beginning has been a conviction. It was the "faith" of the fathers which gave them their power. Methodism has affirmed, but not more than Christianity has affirmed. Its affirmations have been, not of dogma, but of truths personally experienced. After his Aldersgate experience, John Wesley wrote: "I soon began to see that true religion was seated in the heart." This is not unlike Jeremy Taylor's conclusion, as given in his "Holy Living and Holy Dying": "Theology is rather a divine life than a divine knowledge." Methodism was not a new theology, though its preaching was in a very real sense doctrinal. The early itinerants announced a few truths, drawn directly from the Scriptures; personally experienced, and therefore mightily believed. I make no contention that these doctrines were preached in a scholastic or scientific manner. Birrell is careful to say that "as a writer Wesley has not achieved distinction. He was no Athanasius, no Augustine; he was ever a preacher." Granted. Wesley's business was not to define or systematize metaphysical theology. Yet there were certain doctrinal teachings which he believed, and believed tremendously, and these convictions he declared with all the earnestness and energy of his wonderful personality. And when preaching ceases to be an announcement, it ceases to be preaching. Archbishop Leighton was once reprimanded "for not preaching up the times." "Who," he asked, "does preach up the times?" "All the brethren," was the reply. "Then," remarked he, "if all of you preach up the times, you may surely allow one poor brother to preach up Jesus Christ and eternity." But Archbishop Leighton lived in the seventeenth century, and not in the twentieth. Yet even in this latest century it must not be forgotten that the preacher "is not first a prophet of social righteousness, but an apostle of the gospel. He is not merely an agent of the ethical kingdom. Every Christian is that." But when he enters upon the ministry

## THE MAKING OF THE MODERN MINISTER

of Jesus Christ as his lifework, it is with the understanding that he is to be the herald of a great eternal fact, and that this is the purpose of his ministry.

Much is being said these days about a new theology. Progressiveness is the cry of the hour, and I do not hesitate to say that I am in fullest sympathy with the spirit of the term. I may not be willing to accept every definition of it made by political leaders or religious teachers. It is a term capable alike of wanton misuse and of endless colorings. Dean Swift would have found in it in concentrated form another "Tale of a Tub." You can read into it about what you like and then take from it the same sort or another substance. Vaguely defined and with even more indefinite limitations, nevertheless as an attitude of mind and as a method of procedure it deserves our heartiest assent. More than this, I have a profound conviction that there are changes of modes and habits of thought and methods of work which are imperative. The curriculum of a generation ago will not answer the needs of this present time. Some of the phrases of yesterday are already obsolete, just as most of the books of yesterday are unread. Truth is not made falsehood by restatement in terms intelligible to a new generation, nor is an enlarged vision inevitably destructive of former ideas. A change of viewpoint does not necessarily mean a change of opinion. An open mind is quite as likely to result in stronger convictions as it is to loosen one's hold of a judgment earlier formed. Nothing is gained through aversion to new facts. Moreover, there is a distinct loss. Many a man has failed of a new joy through the inflexibility of routine or of habitual processes of thought. Standing one day on the bridge of an ocean steamer, talking with the first officer concerning the men in the lookout, he told me that every morning before the day dawned one of them would invariably cry, "Light on the starboard." It was Venus, the morning star, rising, and the man thought it only the light of another ship. Habit was strong with him. No generation has the final truth concerning all things.

## THE MAKING OF THE MODERN MINISTER

The last word has not yet been spoken concerning God, or Christ, or immortality, or life, or the Bible. We know full well that theology is no exception to the universal law that each age must express its own acceptance of its whole inheritance of the past in terms which it can understand and can bring others to understand. We must interpret to this age the message and the mission of Jesus Christ, and to do this demands of us adequate knowledge not only of the message and of the mission, but, as I have said, adequate knowledge of and sympathy with the age. Nothing that the world has learned of the Holy Scriptures through the application of any of the newer tools or methods is foreign to us, and I have no fears that any new explorations will undermine our faith. This Seminary faces forward, and not backward, and is hopefully committed to a policy which shall not only do full justice to the learning of this present age, but shall also seek to contribute to its advance through the papers and books of its professors. But of the fidelity of this Seminary to its Lord and Master in his person, and to his gospel of salvation, no man has doubted, no man can doubt. Years ago it was baptized into a spirit of loyalty to Jesus Christ, of obedience to his implicit command to disciple all nations, of a zealous evangelism for all peoples and all lands. The traditions and associations of this Seminary are those of an evangelical past. We must not break with them. We will not break with them. We will be unfailingly true to the faith of our fathers as they were true to the faith of their fathers. In his preface to the life of John McClintock, the first president of this school, and the organizer of its course of instruction, George R. Crooks said: "With all his growing, Dr. McClintock never outgrew the creed which he inherited from his fathers. His highest aspiration was to be a Bible Christian. For him the announcement that Jesus Christ came into the world to save sinners had a meaning which neither philosophy nor improved theology could for a moment obscure." And men must be able to say this of us also. If we preach or teach any other gospel than that God was in Christ reconciling the world

## THE MAKING OF THE MODERN MINISTER

unto himself, if we glory other than in the wondrous cross on which Jesus, our Lord, died, may we be anathema.

I have tried thus to indicate what I regard as our task and to make plain what I consider the chief objective of seminary training. But it is not the only objective. The men who come here must have training in business methods, in church finance, in organization of committees and societies, instruction in the principles of religious education, in religious psychology, in sociology, and the history and philosophy of Christian missions, in music and hygiene, in apologetics and comparative religion, in the precepts of the pastoral life, and in the daily practice of the presence of God, and in all other matters which will make them acceptable and successful ministers of Christ. But as the supreme business of the minister is to preach, the entire curriculum must be arranged to this end. Doubtless our views of the possibilities and duties of the school will have to undergo modifications. Then this will be done. If the ideals of training for the ministry which were adequate when the Seminary was founded are not sufficiently broad to-day, then they must be broadened. It is inevitable that there should be readjustments of the curriculum. An attempt has already been made to relate the courses offered to the new conditions of modern society, but there are yet many problems of theological training, problems of instruction—for instance, whatever our own feeling may be as to Hebrew and Greek and some other branches of theological science, it is certain there must be here provision for a choice between courses of study. Some men have no genius for languages. They will gain nothing from Hebrew and Greek beyond the grim satisfaction of drudgery lived through without complaint and of pain nobly borne. For all such there must be optional courses. There are problems of student supply work. Ought not such experience be made a part of the education rather than merely the means of maintaining oneself while in the Seminary? And there are ever menacing problems of support, support of the men and maintenance of the school. Most of the candidates for the ministry in all



## THE MAKING OF THE MODERN MINISTER

denominations are recruited from among the poor. Not many rich are called. The necessity of assistance during the years of scholastic preparation is increasingly great. How it can be given without working injury is a question on which good men differ. That money should be given at all, without some compensatory return, is hostile to my opinion. I would much prefer to offer scholarships, the recipients of which would be required as a condition of holding them to give regular time and labor to designated fields in town or country. Such scholarships would be valuable alike for the practical experience gained and for the preservation of self-respect. Then there is the problem of a larger income, more annual contributions, a worthier endowment, to make possible a vaster school. Bricks cannot yet be made without straw. Schools cannot offer increased facilities, or in other ways meet modern demands for enlargement, without greater resources. What financial chance has theological education had the last quarter of a century? How many people have been interested in the modern development of theological schools? When have you heard in any Methodist Church, or on any platform, a specific appeal for better support for our theological seminaries? Who has established a fund anywhere for the pensioning of the teachers of schools of theology? Colleges have been endowed during the past decade. Vast sums have been given to universities. Other technical schools have been made rich by lavish gifts. But theological schools, with few exceptions, have been left almost to grind at the mills of poverty. Is it not about time that theological education be given its chance? There ought to be no vexing problem of finance here. What my colleagues feel should be done in this school for the better training of the ministers of this new day we ought to be able to do in the largest possible way, unhampered by lack of funds, and without harassing fear. And I have every confidence that the friends of this institution, who have never yet failed it, will not fail it now when we need larger resources for a larger work.

And we must do an increasingly greater and farther-reach-

## THE MAKING OF THE MODERN MINISTER

ing work. The spirit of the place, one of its largest assets, subtle, intangible, indefinable, must bless not only the men in residence, but those who are in the vineyard at work. What influence shall this seminary exert upon that little church out there in the mining region of the far West, or upon the country parishes of a half hundred States? It belongs to them all, it must have some ministry of help for them all. What of our relation to our Alumni in every Conference of the Church and in every land? Did our obligation to them cease when they were handed their diplomas? As I conceive it, this school ought still to be a large factor in the life and activities of its sons in the gospel, and has a distinct mission to the hundreds of untrained men now in the ministry of the Church, for we have not yet what many leaders through many years have pleaded for, a thoroughly trained ministry, as I could easily show. One or two items, however, will suffice. Last year a large Conference in New York State received eleven men on trial, one of whom had graduated from college, and no one of whom had had any seminary training whatever. An Ohio Conference admitted nine, a Pennsylvania Conference eight, a Colorado Conference seven, and not one of them a college or seminary graduate, and two great Conferences in Illinois received thirty-four men, and but one a college man and one other a graduate in both college and theological courses. Such appalling facts incline me to feel that this great institution has an important mission to the probationers of our Conferences and to the hundreds of other young preachers who for one reason or another have been deprived of educational privileges. We ought from this center to do both continuation and extension work, and we will.

And now this last word. Creditable as have been the achievements of this school in the past, and here have been trained notable preachers, not a few of whom are now occupying the conspicuous pulpits of the denomination. Here also have been trained great scholars, and great ecclesiastics. From these halls have gone men who are in the forefront of the missionary ven-

## THE MAKING OF THE MODERN MINISTER

tures of the Church at home and abroad, and if there be one thing of which we have a right to be proud, it is of the men who have gone with swift, eager feet to the far lands, India, Japan, Korea, China, Italy, Africa, South America, Burma, France, Russia, everywhere, in Christ's name and for his glory. Here, too, have been trained leaders of religious education movements of large significance, distinguished editors of denominational papers and other publications, and countless loyal ministers in country parishes who are doing the work of strong men in difficult places. The record of this school is a glorious one, but noteworthy as has been our history, it is not as though we have already attained, but by God's good grace we press forward, and to-day, by the memory of McClintock, and Nadal, and Foster, and Hurst, and Kidder, and Strong, and Miley, and Crooks, and Upham, and by the example and career of the Saint John of the Church, Henry Anson Buttz, and on behalf of myself and my colleagues, I pledge you and the Church absolute loyalty to Jesus Christ for all worthy enterprises in theological education and for the redemption of men, the regeneration of society, and the conquest of the world. And may the great Teacher teach us, that we may teach and inspire the men who will lead the hosts of God on the field to-morrow.









